want just yet. Some few have inquired about meetings but I have not found any willing to have a prayer meeting in their house, or to lodge a servant of God. Still this will come by-and-bye. I dreamed last night that I was fitting up a nice meeting house. I pray the Lord to hasten it in his time."

CORRESPONDENCE.

Abergavenny, Mon., Jan. 24, 1879.

President Wm. Budge.

Beloved Brother,—Inasmuch as I have been released from my present labors, and the printing department of the Liverpool Office not requiring my services, as contemplated, I have considered my appointment to labor in the United States for a season before going home, and conclude to leave at once, so I shall be in Liverpool in time to leave by the steamer on next Saturday, Feb. 1st.

Permit me, here, to return you my heartfelt thanks and gratitude for the condsiderate kindness, good advice and counsel I have always received from you, which has been a source of strength and consolation to me while I have labored under your fatherly watch-care.

I desire also to thank the Saints, through the medium of the STAR, for the many acts of kindness bestowed upon me while laboring in the Welsh Conference for the last seventeen months. I pray the blessings of the Lord to be upon the Saints of this Conference, for their unbounded hospitality to me and my brethren.

I have enjoyed this part of my mission very much. I never felt better in my life. The Lord has been with me, and his Spirit has strengthened me to perform the duties and obligations resting upon me, to my entire satisfaction, and I trust also to the approval and satisfaction of my heavenly Father, and of his holy Priesthood set over me. I feel to thank the Lord for his blessings, for the good missionary experience I have thus far gained, and for the light of the Spirit of Truth, which has strengthened my testimony in the divinity of this great latter-day work; for I do verily know it to be of God. My desire to help roll on this great work has increased with my experience, and my only wish is to be useful. With this view, I am willing to respond to any call of God's chosen Priesthood, whatever sacrifice may be involved therein. I realize that we do not live, nor do we possess the Priesthood, to suit ourselves altogether, but that we are engaged in the Lord's great latter-day work, and he expects us to accomplish it; and we should not take into too much consideration our peaceful and happy homes, our beloved families and friends, but confide them to the kind care of our heavenly Father, and go forth in his work, "for the harvest is very great and fully ripe."

I hope and pray that I may realize that same joy in my new field of labor as I have felt here.

Thanks for your well wishes. Praying God to be with you always, I am, with kind regards, your brother in the Gospel,

JOS. HYRUM PARRY.

UTAH NEWS.

From the *Deseret News*:—

Judge R. H. Robertson, a lawyer, of Salt Lake City, died their on Jan. 4th.

Elder Joseph F. Smith delivered a lecture on "Early Reminiscences of the Early History of the Church," before the 20th Ward Institute, on Jan. 8th.

James B. McKean, Ex-Chief Justice of Utah, died, in Salt Lake City, on January 5th, from typhoid fever.

From the *Herald*:

Mr. Henry Snell has established a soap factory in Salt Lake City, is producing a good prospect of succeeding in the business.

Work on the contemplated extensive southward of the Utah Southern Railroad will be commenced as soon as the ground is free from frost.

At the bishop's visitation, held recently at Appleby, the following dialogue was overheard between the youngsters:—*Jack*—"I say Bill, what's the meanin' o' so many parsons bein' here?"—*Bill*—"Wie! they meets once a year to change sarmons."

POETRY.

CHILDREN!

Come to me, o ye children!
For I hear you at your play,
And the questions that perplex me
Have vanished quite away.

Ye open the eastern windows,
That look towards the sun,
Where thoughts are singing swallows
And the brooks of morning run.

In your hearts are the birds and sunshine,
In your thoughts the brooklets flow;
But in mine is the wind of autumn,
And the first fall of snow.

Ah! what would the world be to us
If the children were no more!
We should dread the desert behind us
Worse than the dark before.

What are the leaves to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood—

That to the world are children!
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below.

Come to me, O ye children,
And whisper in my ear
What the birds and the winds are singing,
In your sunny atmosphere.

For what are all your contrivings,
And the wisdom of your books,
When compared with your caresses,
And the gladness of your looks?

Ye are better than all the ballads
That ever were sung or said;
For ye are living poems,
And all the rest are dead.

—Longfellow.

DIED.

HOUGHTON.—At Birmingham, Jan. 16, Geo. Houghton aged 72 years and 11 months. Deceased embraced the Gospel near 40 years ago, and lived and died a faithful Latter-day Saint.—[Com.

MAY.—In Salt Lake City, 15th Ward, of diphtheria, Milley May, daughter of O. G. and Isabella Workman, aged 4 years and 8 months.—"News."

MATTHEWS.—In the 17th Ward, Salt Lake City, January 8, after a lingering illness, Hephzibah Jarvis, wife of the late William Matthews. Deceased was born at Old Radford, Nottinghamshire, England, March 3, 1814, embraced the Gospel September 1849, and emigrated to this country in August 1863.—"News."

TUCKFIELD.—In the 15th Ward, Salt Lake City, January 5th, of old age, James C. Tuckfield, aged 78 years. Deceased was born in Ilfracombe, England.—"News."

KENNEDY.—In the 13th Ward, Salt Lake City, January 4th, Catherine McDonald Kennedy, daughter of Daniel and the late Catherine McIntyre Kennedy, aged 19 years, 1 month and 22 days. Deceased was born in Ayrshire, Scotland, and emigrated to Utah in 1872. She was a faithful Latter-day Saint, and beloved by all who knew her.—"Salt Lake Herald."

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"HEAR THE WORD OF THE LORD, O YE NATIONS, AND DECLARE IT IN THE ISLES AFAR OFF, AND SAY, HE THAT SCATTERETH ISRAEL WILL GATHER HIM, AND KEEP HIM, AS A SHEPHERD DOTH HIS FLOCK."—*Jeremiah* xxxi, 10.

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THE BOOK OF ABRAHAM—ITS GENUINENESS ESTABLISHED.

BY ELDER GEORGE REYNOLDS.

[CONTINUED FROM PAGE 67.]

CHAP. VI.

Traces of Gospel Ideas in Persian, Greek and Roman Mythologies. The Ancient Pagan Mysteries. The Circular Cut in the Book of Abraham, its import, etc.

From the Egyptians we will turn to the Persians, the people next most likely to show traces in their religion of the influence left by the preaching of the Gospel in patriarchal days. Mr. Hyde, in his "Religion of the Ancient Persians," points out how that Magianism, as set forth in its sacred books, taught that the human race sprang from a single pair; that it bore testimony to the occurence of the flood; that it mentions Noah and his sons; that as far as Abraham is concerned, it declares him to have been its own author; and that it makes mention also of Moses. Moreover, it contains predictions respecting the appearance on earth of a Savior, who would ultimately overthrow the kingdom of darkness and make supreme and universal the kingdom of light and of God. It taught the existence of good and of bad angels, also a resurrection of the dead.

The religions of ancient Greece and Rome were, to a very great extent, originally drawn from those of Egypt, Persia and Phœnecia. Many traces of Gospel principles can be found in them, hidden concealed under the mass of filth and abomination that in later ages disgraced the religions of the kingdom of brass and iron. Still, in all these nations it is admited that "so far from atheism and godless irreligion being the rule, belief in the Divine however mistaken, and worship of the Divine, however superstitious, everywhere prevailed." With regard to special Gospel ideas prevailing in all these nations, it has been remarked that "baptism was as completely a portion of the primeval ceremonial worship as was the tenet of immortality and resurrection a portion of primeval creed." It is also noticeable that all

the Greek schools of philosophy taught the doctrine of the eternity of matter and not only had these races a knowledge of things that occurred in antediluvian days, but in their different, absurd ways they recounted the history of the war in heaven when Lucifer was cast out. Those curious on this point can read their accounts of the war between the Titians and Heaven, and of the giants against Jupiter.

We now turn to another interestng feature of this phase of the subject.

In the explanation given by the Prophet Joseph of the disc or circular cut accompanying the Book of Abraham, he states "Fig. 3 is made to represent God sitting upon his throne, clothed with power and authority, with a crown of eternal light upon his head, representing also the grand key words of the holy Priesthood, as revealed to Adam in the Garden of Eden as also to Seth, Noah and Melchisedeck, Abraham, and all to whom the Priesthood was revealed." Fig. 7 also contains "the grand key words of the Priesthood." God having delivered these powers of the heavenly kingdom to "all to whom the Priesthood was revealed," until Abraham's day, it would be but natural to suppose that as men gradually departed from the truth they would still endeavor to retain these sacred trusts in their midst; and however much they might depart from the purity of the faith proclaimed and practiced by the ancient patriarchs they would still strive to perpetuate the knowledge these "keys" conveyed, that they might have a claim on the blessings of the world to come. It is so natural to humanity to claim the blessings of God's word long after they have ceased to regard its obligations.

The fact of these things appearing in the Book of Abraham, written in hieroglyphics, renders it very supposible that at one time the import of these revelations was comprehended by those among the Egyptians, who received the teachings of Abraham; and as far as Jewish tradition is concerned it is full of references to these matters, though these latter, perhaps, more directly centre in the rites of the temple at Jerusalem. It is our province to show that the recollection of these things was sought to be perpetuated amongst the heathen, originating, as usual, in Egypt, long after the greatest portion of that which was pure and holy in the principles with these things had been associated, by the ministers of the word of Jehovah, was lost sight of in the teachings and practices of these Gentile nations. To do this we must call attention to the so-called secret "mysteries" of the ancients, which to us, seem clearly in their origin, to have been attempts to imitate the administrations of the holy Priesthood, in the sacred rites appertaining to the fulness of the Gospel. In the investigation of this point we are greatly indebted to M. Faber's researches into the "Mysteries of the Cabiri," and to other authors who have enlarged upon his researches.

According to one of the gentlemen above referred to, "some of these mysteries were expressly instituted, as there is good reason to believe, to preserve in rememberance the remains of pure primeval faith and worship." Another states, "Every ancient people possessed its mysteries, which had for their object to uphold the religious truths that animate the hope of immortality, or in which were observed rites intended to explain and enforce the conduct suitable to those who cherished and wished to realize that hope." What took place in the administration of these mysteries is very difficult for the enquirer to discover, for they were "conducted in secret, and those who were permitted to take part in them were solemnly obliged not to divulge what they had seen and learned," the word mystery itself being derived from a Greek word signifying to "shut the lips." However from what can be learned it is believed that the initiated were "powerfully appealed to by scenic or other modes of representing the condition of the good and bad." According to a writer in the *American Cyclopædia*, "they consisted, in general, of rites of purification and expiation, of sacrifices and processions, of ecstatic or orgiastic songs and dances, of nocturnal festivals fit to impress the imagination, and of spectacles designed to excite the most diverse emotions, terror and trust, and sorrow and joy, hope and despair. The celebration

was chiefly by symbolical acts and spectacles, yet sacred mystical words, formulas, fragments of liturgies or hymns were also employed. There were likewise certain objects with which occult meanings, that were imparted to the initiated, were associated or which were used in the various ceremonies in the ascending scale of initiation. The sacred phrases, concerning which silence was imposed, were themselves symbolical legends, and probably not statements of speculative truths." Ste Croix on this subject writes, "The germ of the mysteries is lustration," (or purification by water) "and expiation. The doctrines taught were the necessity of repentance and confession, the immortality of the soul and a future state of rewards and punishments." The Sr. De Sacy adds, "Certain rites and symbols were secret and these it was a sacrilege to reveal." Baur states, "The fundamental idea of the mysteries is that of a god who suffers and dies and afterwards triumphs over death and has a glorious resurrection." Regarding the Persian mysteries of Mythras, it has been written, "The initiation was protracted and severe. The neophyte was baptized, anointed on the forehead and received bread and wine; a crown was placed on his head."

With regard to the preparation needed from those who asked admission to these rites the very remarkable statement is made, "It is quite undoubted respecting them, that as a necessary condition to admission, and as an important part of initiation, two things were imperatively necessary, namely, a confession of sins, a promise of amendment of life, followed by baptism in some form more or less complete." Faber states "baptism continued to be handed down in all the mysteries," whilst another writer affirms that "continence fasting and lustrations" were necessary pre-requisites before the applicant could enter the sacred doors. It is also a fact worthy of consideration that in a list of forty-five sacred Greek words gathered by M. Faber, there is scarcely one which does not resemble the Hebrew term for the same or a similar object.

As the ages rolled around these mysteries degenerated into the most licentious orgies, where excesses of a disgraceful character were so shamelessly practiced that in some cases they fell under the ban of the law, though presumedly a portion of the worship of the gods. As an example of this we will take the mysteries of Dionysus. These were originally celebrated by women alone, in the temple of Dionysus. They were presided over by the wife of the Archon king (Basilissa), assisted by fourteen priestesses, to whom she took an oath that she was pure and unpolluted, and with whom she offered mystic sacrifices, for the welfare of the city. When these mysteries were introduced into Rome, they speedily degenerated into shameful immoralities; men, as well as women were initiated; and such were the crimes and excesses committed that they were at length suppressed by a *senatus consult*, B. C. 186 (Livy. xxxix, 8-18.)

It has been urged as an argument against the varacity of the translation by the Prophet Joseph Smith, of the circular cut or disc, but why we cannot comprehend, that numerous copies of it exist, scattered amongst the museums of Europe. These copies have been found buried with mummies in the same way as the one that fell into the Prophet's hands. Instead of being an argument against the truthfulness of the translation given by Joseph Smith, we consider it a very strong one in its favor. For this reason, Egyptioligists acknowledge that some peculiar potency was ascribed to it by the ancient Egyptians, but their ideas are very vague as to in what that power consisted. It was customary with the ancient inhabitants of the Nile, to enshroud their dead in hieroglyphic wrappings, on which various facts relating to the life of the deceased were narrated. This writing was addressed to Osiris, the chief lord of Amenti, the land of the departed, and amongst other things, it stated that the acts of the Osir, the deceased, had been scrutinized by the seven inquisitors appointed to investigate the lives of men, and that he was found worthy to pass by those who guarded the gates of the eternal worlds, and partake of the blessings of the saved. Accom-

panying the mummy is also often found this sacred disc, or hypociphilas as the learned term it, which, if we mistake not was usually placed under or near the head of the mummy. The translations given by the professedly learned convey no idea why this was so placed, but the revelation through our martyred Prophet, that it contains the key words of the holy Priesthood, at once makes the reason plain. The Egyptians buried this disc containing these sacred words with their dead, for very much the same reason that the Saints bury their dead in the robes of the holy Priesthood. No doubt the true meaning of these key words were soon lost from amongst the Egyptians, but they knew enough to understand something of their value, and as ages rolled on, their apostate priesthood doubtlesaly invented some myth to take their place. That these priests did claim to hold such keys, is clearly shown in a photograph in the Deseret Museum, of the walls of the Temple at Karnac, on which the gods are represented, each holding a key in his hand.

[TO BE CONTINUED.]

BAPTISM OF LITTLE CHILDREN.

BY ELDER WM. N. WILLIAMS.

This is a subject, in common with many others that should be earnestly considered by the professed teachers of righteousness, for the penalty is "Though we or an angel from heaven preach any other Gospel unto you, than that which we have preached unto you, let him be accursed" (Gal. i. 8).

Among the various persuasions of so-called Christianity, many of them claim that infant baptism is a true doctrine. In this brief article, I shall endeavor to prove, scripturally, that infant baptism is unscriptural. In the first place, I will refer to the words of our Lord and Savior, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God" (Mark x. 14). He said nothing about baptizing them, but avowed that of such is the kingdom of God. "He took them up in his arms put his hands upon them and blessed them" (Mark x. 16). Infants are without sin and redeemed through the atonement of Christ, "for as in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 22). Then we understand that as far as the transgression of Adam goes, so far, also, goes the redemption by Jesus Christ, for Paul, in writing to the Romans, said: "Therefore as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life" (Romans v. 18). When Jesus was approaching the river Jordan, John said, "Behold the Lamb of God which taketh away the sin of the world" (John i. 29).

From the foregoing it must be acknowledged by every honest and reflective mind that infants are saved through the atonement of Christ, and are pure before God; consequently do not need baptism, as this is an ordinance for the remission of sins —see Acts ii. 38; Mark i. 4. Now as "sin is the transgression of the law" (1 John iii. 4), infants are certainly innocent and without sin, for their limited capacity of intelligence does not enable them to discern between good and evil; obey or disobey a law; therefore there is no law given them, and where there is no law there is no transgression.

My opponents, to defend their belief, will refer to the Savior's commission to the Apostles, "Go ye into all the world and preach the Gospel to every creature," and accordingly Cornelius and all his house were baptized; the jailor and his house; the household of Stephanas; and Crispus and his house. And Peter, in his sermon on the day of Pentecost, said: "And the promise is unto you and

your children."

We will first examine the Savior's commission to the Apostles. They were to go "into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved" (Mark xvi. 16). Now they were first to teach all nations and then baptize the believer for the remission of sins. In accordance with this we find Peter, on the day of Pentecost, preaching to the multitude, calling them to repent and be baptized for the remission of sins. Every candid and reasonable mind will readily admit that infants could not possible comply with the above requirements. But the same Gospel is for them when they are capable of doing so.

We will next investigate the case of Cornelius, who "feared God with all his house," and "they spake with tongues and magnified God" (Acts x. 2—46). From this we clearly comprehend that they were not mere infants, but those who were, in some measure, grown up, and capable of "fearing" and "magnifying God." This is an unquestionable proof that infants were not among the number baptized. The jailor "rejoiced, believing in God with all his house" (Acts xvi. 34). As infants cannot believe, it was not they who rejoiced at being admitted into the fold of Christ, consequently they were not young children who were baptized. The house of Stephanas "addicted themselves to the ministry of the Saints" (Cor. xvi. 15), which infants could not possibly do. Crispus "believed on the Lord with all his house, and many of the Corinthians hearing, believed, and were baptized" (Acts xviii. 8).

None of these passages favor, in the least, infant baptism, but are powerful evidence in favor of adult baptism. To determine the question, Philip baptized both men and women after they had believed his preaching (Acts viii. 12—37), and he demanded a meek and positive confession of the Eunuch's belief, before he would go down into the water and administer to him the sacred ordinance of baptism for the remission of sins.

Other Scriptural arguments could be adduced to show the falsity of baptizing little children. However, sufficient has been produced to prove the anti-Christian character of infant baptism; therefore it is a solem mockery to baptize innocent little children in the name of the Trinity, thus practising the fallible doctrine of men, contrary to the word of God. This is what the Book of Mormon says on the subject: "Behold, I came unto the world not to call the righteous, but sinners to repentance; the whole need no physician, but they that are sick; wherefore little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me. And after this manner did the Holy Ghost manifest the word of God unto me; wherefore my beloved Son, I know that it is solemn mockery before God, that ye should baptize little children. * * * * But little children are alive in Christ, even from the foundation of the world; if not so, God is a partial, and also a changeable God, and respecter of persons, for how many little children have died without baptism. Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell. Behold I say unto you, that he that supposeth that little children need baptism, is in the gall of bitterness, and in the bonds of iniquity; for he hath neither faith, hope or charity; wherefore, if he should be cut off while in the thought, he must go down into hell. For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism.

"Wo be unto him that shall pervert the ways of the Lord after this manner, for they shall perish, except they repent. * * * Little children cannot repent, wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy. And he that saith that little children need baptism denieth the mercies of Christ, and setteth at nought the atonement of him and the power of his redemption. Wo unto such for they are in danger of death, hell and endless torment" (Moroni viii).

CORRESPONDENCE.

Burton-on-Trent, Jan. 23, 1879.
President Wm. Budge.

Dear Brother,—It is now nearly seven months since I succeeded N. A. Empey in the Presidency of this Conference. I can say that the Lord has blessed me far beyond my expectations. I meet with kindness on every hand, from Saints and strangers. During the past summer we did considerable out-door preaching. In some places the local Elders have been very energetic, the brethren of the Eastwood Branch especially so. These labors have resulted in bringing some honest souls to the knowledge of the truth.

Elder Walsh is laboring diligently and successfully in the Mansfield district.

Thousands say that if any people have the truth, the Saints do, but they lack the moral courage to obey.

Every body is complaining of hard times. A great many are out of work. Some of our people have not received a penny for two months, for work done. The factories are closed and workhouses full. The judgments of God are increasing in various distressing forms. I heard the Elders of this Church proclaim such times as we now see nearly forty years ago. God told Joseph Smith that after the testimony of His servants he would send them the testimony of the sword, famine, earthquakes, pestilence, the voice of thunder and lightning, with every man against his fellow, until all would be compelled to take an active part in the turmoil and destruction, or flee to Zion for safety.

Under these circumstances I have taken every opportunity to lay before my fellow-man the plan of salvation, on this mission, to clear my garments of the blood of all people, whether they obey or not. I have endeavored to make good use of every moment of my time in preaching the Gospel, both in and out-doors, and counseling the Saints in their temporal things as well as spiritual, that they may deliver themselves from these lands before the approaching clouds shall burst with destruction upon the wicked.

My health is now good, and has been for the last two months, for which I feel to thank God. I have not had time to get home sick, nor to feel as though I could do no good, and that there remained no more good to be done. I feel well in my labors amongst the people, who are very kind. I have not been out of my Conference since I arrived, in June last. I have no time to go away, for every week I shouldbe absent, I would lose that week's labor in my own field, and get so much behind.

Your brother in the Gospel,
W. BRAMALL.

[LONDON CONFERENCE.]

Stantonberry, Jan. 31, 1879.
President William Budge.

Dear brother,—President W. B. Smith, has been with me in my district since Wednesday, Jan. 21st. We called at brother Swainstones, at Breachwood Green Heath, and remained over night, spending the next day visiting the Saints at Bendish and Whiteway. While here we had a look at brother E. W. Street's grave, and we both decided that it had as fine, if not the finest head and foot stones of any in the yard. The Saints have paid the sexton to fill with rich mould, and in the spring they intend planting it with the most beautiful flowers they can obtain.

Friday morning we started to Eaton Bray. On the way we called at sister Halls and brother Seabrooks, and arrived at Eaton about six p.m., after walking 16 miles. We stopped with Mr. J. Cobb and Woodcraft. They were members of the Church some years back; they take the STAR and JOURNAL, and are very kind to the Elders. I hope they will renew their covenants before many months.

Saturday we walked to Hempstead, and held meeting there on Sunday, in a small place that brother Sells has given us the privilege of holding our meetings in. We all enjoyed ourselves very well.

Monday we walked to Kensworth,

where we remained at sister Halls over night. On Tuesday we went to brother Charles Smith, at Stantonberry, and on Wednesday evening we held a meeting in a Baptist Chapel, at Loughton; there were at least 100 present. Brother Smith occupied the time and good attention was given. After meeting we were asked to remain over night, and were treated very kindly; we distributed quite a number of tracts, which were eagerly taken. On Thursday evening two young men from Wolverton, who were at the meeting, came to see me, and remained up to ten o'clock. They were well pleased with the principles of the Gospel.

Perhaps the circumstances under which I obtained the chapel will be interesting to you. They are as follows: About ten weeks ago I was walking from Stantonberry to Fenny Stratford, when a gentleman in a small conveyance came up, and I asked for the privilege to ride to Fenny. On our way I laid before him my mission, and the principles of the Gospel. When we arrived at Fenny he gave me his address, A. Smith, Loughton, Bucks, and said I would be welcome to remain any night at his house. When we parted I gave him some tracts. As I did not pass that way soon, I wrote to him and bore my testimony again to the truth of the Gospel, sent more tracts, and expressed a desire to speak in the chapel, but received no answer. Subsequently I called, and learned he had written to me and promised me the chapel on any night I wished; but I never received the letter. I appointed Sunday, Jan. 26th, but ten days after I received word they could not let the chapel on Sunday, but I could have it on any week night. I wrote back immediately and appointed Wednesday, Jan. 29th. Brother W. B. Smith and I went there on Wednesday and they treated us as stated before.

The Saints are feeling as well as can be expected under present adverse circumstances, and are very kind to the Elders. For myself I am feeling well in the Gospel, and my desire is to do all I can to spread its principles.

With love to all the brethren at the Office, I remain,

Your brother in the Gospel,

ISAAC SMITH.

Merthyr, South Wales,
February 4th, 1879.

President Wm. Budge.

Beloved Brother,—The spiritual condition of the Saints generally throughout the Conference is encouraging; but financially, they are in very oppressed and destitute circumstances, some of them being entirely out of work, suffering for the want of the necessaries and comforts of life. Many of those who are in work, are only employed about half the time, and the wages are so small as to only afford them a very scanty living. The condition of the Saints, however, is good when compared to that of the people of the world; for it is said that many have died through want of the necessaries to sustain life.

We are busy and united in this Conference, in our endeavors to disseminate a knowledge of divine truth. We are holding meetings nearly every evening, which are generally attended by strangers, and we trust and pray that our labors will result in some good.

It is encouraging and gratifying to say, that we have baptized twenty-three within the last five weeks, with a prospect of about as many more soon.

Please send us thirty Welsh Books of Mormon, and thirty Welsh Hymn Books.

With love and best wishes I remain Your Brother in the Gospel,

WM. N. WILLIAMS.

Men of high or mean birth may be possessed of good qualities, but if they fall into bad company, they become vicious. Rivers flow with sweet waters; but, having joined the ocean, they become undrinkable.

Work resolutely for some great purpose in life; make up your mind to that, and then never relinquish it. But remember the infirmities of your own nature, to guard against them. Remember that hours of despondency will come, and days from which the light will seem to be utterly shut out.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 10, 1879.

SETTING IN ORDER AND REGULATING THE CHURCHES.

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In harmony with our recent article upon "Sacred Records," we wish to attract attention to some matters that can be appropriately followed up in the same connection. We continue our formerly stated proposition, that even circumstances of any degree of importance connected with the Church, in every place should be made a matter of record. There are very few, if any of the affairs of the Church that are not of sufficient moment to be thus treated. Nothing is too small in connection with the work of God for careful consideration. The so-called small things of the kingdom, are what, in an aggregate capacity, make up the grand whole.

In the existing condition of the work in these lands, in quite a number of places, the carrying out of a detailed system of recording and of doing general business is impracticable. In some districts there are numbers of scattered Saints who are not directly connected with any particular branch of the Church. This condition necessarily, seperates them from any organized centre where records are kept. The consequence is that when children are blessed and even when baptisms and confirmations occur no official cognizance of the administration of those ordinances takes place, so far as placing them upon Church books is concerned. The same difficulty also exists in relation to financial business. True the latter may be done through the traveling Elder in the district and be, by that means, placed upon the books of the Conference, but this is not sufficient, as success in every department depends upon system and regularity. The financial business should come through the proper channel, being first recorded upon the branch books and followed up by being taken an account of upon the books of the Conference, the statements of each being uniform.

To remedy the inconvenience and difficulty alluded to, it is our unqualified desire that in every locality where there is no branch, and where there are sufficient Saints, even if they be but few, to admit of one being established, it should be organized. The advantages of this plan must be apparent; so much so as to be almost self-evident. Not only can all recording and financial business be properly attended to in its proper order and channel, but a central point is established for the proper carrying on of the work of the ministry. Where there is no branch organization the work languishes, making but little headway. Where meetings are held the Saints are more likely to have the

spirit of the work, they can invite their neighbors to attend, they can spread out among the people, distributing tracts and bearing testimony of the work of the Lord. The presidents of branches should be invariably the best men that can be obtained for the positions, as the condition of the work depends much upon their activity or sluggishness. True there may be some localities in which scattered Saints are living in such limited numbers that the organization of a branch contiguous would be impracticable. So far as possible, however, every Latter-day Saint should be connected to the branch nearest to the place where he or she resides. There may be isolated instances where this cannot be done, but in most cases we think it practicable and, in many respects, it would be highly beneficial.

We desire that, so far as possible, the hands of the Elders laboring exclusive in the ministry should be left as free as possible, to enable them to devote their time and energy to visiting, building up, comforting and instructing the Saints and, more especially to preaching the Gospel to those yet ignorant of its principles. That this may be the case it is necessary they should be relieved as much as possible from the actual transaction of financial business, excepting as it comes through the branches. Let it be understood that all financial business should be done in the branch to which it properly belongs and should there be taken account of, that every person may receive due credit in the organization with which he is immediately connected. Thus all such things will be attended to in their order, according to an understood system, regularity and satisfaction being the result.

Although the Elders traveling would in this way be measurably relieved from the necessity of spending too much time in attending to the details of financial business, we do not wish it to be understood that they would be relieved from responsibility in the premises. It would continue to be their duty to instruct the Saints as to their duty in sustaining the work of God with their means, so far as they consistently can. In fact this is a matter that requires diligent attention. Every Latter-day Saint who has means should have a financial as well as spiritual and general interest in the work of God. A person never feels so well as when he or she is helping to roll it along.

A custom has lately prevailed and appears to be increasing in some of the branches, of paying hall rents and meeting every little incidental expenditure out of the tithing that is paid. In some places the entire amount is generally consummed in this way, leaving nothing to be applied for the general furtherance of the work in the mission. This should be remedied. We are satisfied that in many places some of the contingent expenses could be met without having recourse to the tithing fund, if the Branch Presidents would lay such matters before those who are able to do something in that direction. We wish it to be understood that such things are optional, but, so long as no one is oppressed in the operation, no harm accrues to any one from giving cordial, hearty, and substantial support to the work of God. With regard to the purchase of tracts for distribution this should be especially kept in view. And we remind the Elders and Saints of our former expressions regarding the liberal and energetic distribution of the "written word."

The points established in the foregoing are plainly and simply set forth, but, lest there be the slightest room for misconception, we re-state them in brief.

First—In every district or locality where there is no branch, one should be organized, if the number of Saints be sufficient.

Second—The scattered Saints, so far as practicable, should be identified with the nearest branch.

Third—Business should pass through the books of the branches in connection with which it is done.

Fourth—The Saints should be instructed, among other duties, to sustain the work with their means.

Fifth—Every Latter-day Saint is in duty bound to use legitimate effort to spread a knowledge of the Gospel.

The Presidents of Conferences will be considered especially responsible in the matter of seeing, personally, with the aid of the Traveling Elders, to the carrying out of those instructions.

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—— The cry of hard times and the wail of poverty increases throughout the length and breadth of the country. On account of a proposed reduction by employers, no fewer than 30,000 workingmen, of various classes, have struck in this city (Liverpool) during the last two weeks. The strikers claim that they can only barely subsist upon the wages they have heretofore received and that the proposed reduction means semi-starvation. The strike is likely to seriously affect a great number of towns, as thousands of the men were connected with the shipping business at the docks. The suspension of this important branch blocks the transmission of foreign provisions to the towns throughout the kingdom. On Saturday last the military were called out to suppress riots and keep order about the docks.

It was recently privately stated by a gentleman connected with an extensive business house in Manchester, that not less than 60,000 persons were without work in that city during the severe weather.

Great Britain is gliding down the declivity that leads to dissolution with most remarkable velocity. The speed increases with each revolving week.

—— A short time since Sisters E. B. Wells and Zina Y. Williams, both esteemed ladies of our acquaintance, were selected as delegates, from Utah, to the National Woman's Suffrage Convention, to be held at Washington. On presenting themselves before that body they were duly installed and took their seats as representatives from Utah. The press despatches state that Mrs. Gage, Mrs. Spencer, and the two Utah delegates already named, were appointed a committee of four to wait upon President Hayes. They presented a memorial in relation to Woman Suffrage and other documents, and reminded the President that he had omitted to make due mention of the women of the country in his recent annual Message to Congress. They also directed the attention of the Chief Magistrate to the late decision of the U. S. Supreme Court in the Reynolds polygamy case, and contended that the enforcement of the anti polygamy law of 1862 would inflict great and unjust hardship upon thousands of innocent women and children. President Hayes stated that what he had listened to had impressed him deeply, and requested the two

ladies from Utah to present written statements to him. He asked what he could do to serve them, they replying, "veto any bill to enforce the act of 1862." Sister Wells is a plural wife of a respected citizen of Utah, and sister Williams, daughter of the late President B. Young, is the second widow of a gentleman of esteemed memory. Besides, they are both in other respects well qualified to represent the cause of the "Women of Utah" at the National Capitol or anywhere else.

A NEW TRACT.—"The Only True Gospel, or the Primitive Christian Faith," is the title of a new four-page tract, just issued from this office. It is from the pen of President William Budge, and is a clear, forcible and logical exposition of the First Principles of the doctrine of Christ, in condensed shape. It is designed for distribution throughout Great Britain, and we believe it will be the means of doing much good, in giving a definite conception to the seeker after truth of the doctrines and principles embraced in the genuine faith of the Gospel. It is printed in excellent style, on a good quality of paper, being, therefore, not only intrinsically valuable so far as the matter is concerned, but of a very presentable appearance. The price per thousand is fifteen shillings, except in cases where the purchaser wishes the address of any place of meeting printed on each copy, when two shillings and sixpence per thousand will be added to the amount first named. We think the addition of the address an excellent advantage.

ABSTRACT OF CORRESPONDENCE.

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We are in receipt of a letter from Brother George Osmond, of Bloomington, Bear Lake Valley, Idaho. We are pleased to learn from him that a general good feeling prevails among the Saints in that and the other settlements of the Stake. We regret to learn, however, that the health of Elder C. C. Rich, of the Quorum of the Twelve Apostles, is not so good as could be desired.

We are in receipt of a pleasant, friendly letter from Elder Franklin D. Richards, of the Quorum of the Twelve Apostles, written at Ogden, Utah, and dated Jan. 13th, from which we make the following extract:

"Another year has dawned upon us, and has brought with it blessings neither small nor few. Peace and plenty still abound throughout the borders of the Saints, while in spiritual gifts Heaven's favors abound to all who diligently live for them.

"The topic of the hour now is the decision of the Supreme Court of the United States in Brother Reynolds' case. Two branches of the government have now pronounced upon our liberty, whether we may obey God's requirements in our social relations legally, or be made criminals therefor. Surely a kind and merciful Father will decide when their cup is sufficiently full.

"The STAR comes regularly to hand, and I am much interested in a perusal of its contents. I feel thankful that the Lord seems to impart an increasing measure of spirit and strength to the work in those lands."

We take the following from a letter from William Jefferies of Grantsville, Tooele County, Utah, dated Jan. 14th:

"The time has come when the highest judicial tribunal of this 'asylum for the oppressed of every clime,' has decided that the United States, and not the God of heaven, shall rule among gathered Israel in these mountains. Dread tribunal! Puny man!

"Fools rush in where angels fear to tread."

"Nearly twenty-five centuries ago, the edict of a despot was heralded forth, requiring the violation of the first command of the decalogue, in the worship of a golden image, which had been created in violation of the second, and the penalty of refusal was cremation in an extra heated fiery furnace; but, three, at least, of the God-fearing captives of Judah, were found who would say: 'If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he *will* deliver us out of thine hand, O king. But, if not, be it known unto thee, O king, that we will *not* serve thy gods, nor worship the golden image which thou hast set up.' They did not, neither would they obey man rather than God, and the result was, 'these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.' But the God whom they served was not asleep nor powerless. He gave earth's, so-called, great ones a lesson of power over the element of fire, which, for grandeur and sublimity, surpassed anything which they or their ancestors ever witnessed, and which has ever remained a standing challenge to the vaunted wisdom of this sin-cursed earth. Nebuchadnezzar preceived their deliverance, saw the fourth personage with them, and said, 'Shadrach, Meshach, and Abednego, ye servants of the Most High God, come forth, and come hither!' What an acknowledgment is couched in this command—'Ye servants of the Most High God!' They came forth, and were walking testimonies of the completeness of their deliverance, for 'the smell of fire had not passed on them;' and the great king learned that "there is no other God that can deliver after this sort.' And the faith of these brethren, and the exercise of God's power in their behalf, form a lesson and example which should inspire all earth's children to trust in their Father in heaven.

"How will it be in this age? Will men honor and obey the laws of God, and leave the issue with Him? And will he open a way of deliverance for his faithful sons and daughters? Yes, they will; and yes, He will. He will inspire with wisdom and faith and power, and turn and overturn, and, as in the case above cited, He will make all opposition measures tend to bless His humble and obedient children, and promote His cause on earth, till the kingdoms of this world become the kingdom of God, and

"Jesus shall reign where'er the sun
Doth his successive journeys run;
Yes, He shall reign from pole to pole,
And bless with peace each honest soul;
Heal up the wounds, dry up the tears,
And reign on earth a thousand years."

"My testimony is that God will rule, and He will rule the *rulers* too. He will make the wrath of man praise Him, irrespective of the way it is manifested, and the results of the acts of nations and individuals He will control for the consummation of His glorious purposes."

Elder Oley Ellingson wrote from Frederikstad, Norway, January 14th:

"The main portion of my district is about 100 Miles south of Christiania. It is over 80 Miles long, with the headquarters about the middle. I have traveled it over twice and some portions three times, by means of steamboat, open boat, sleighs and on foot. This country is broken up with rivers, lakes and high mountains. The Saints in the District number 120 at present. Only two have been baptized since my arrival here, and it looks as if I had got the last one. During the Christmas holidays I held eleven meetings. Many people came to hear, said it was all right, but did not obey. They are sunk to a fearful condition of wickedness. I can scarcely believe them to be the same people and country I left 29 years ago. The priests preach in their chapels at one time and hold bazaars or lotteries at another, while drinking and other debasing practices are going on all around, and they call this Christianity. Well might the Prophet say they had transgressed the laws, changed the ordinance, broken the everlasting covenant. How long the Lord will suffer such things to continue I do not know."

THE BATTLE OF UNBELIEF.

Mr. Gavin Carlyle bears a great name, and his literary repute is associated with his famous relation, Edward Irving. Whatever comes from him may be expected to be bold, vigorous, and uncompromising. The book of which the title heads this notice answers this description. Mr. Carlyle will neither take nor give quarter. He considers the demonstration of the supernatural to be as scientific as that of physical science, and fights the battle along that line. In the course of his campaign he has a severe tussle with Mr. Darwin, from which we may make an extract. After referring to the remarkable varieties of human powers and tendencies, Mr. Carlyle says:—

"These great differences of power among men—so great as to be incalculable—the material philosophy of Darwin and his followers can give no account of. Again, we may notice that there are, even in the lowest races of men, capabilities which raise them immeasurably above the brutal tribes. But if, in a goldfield, we find stones, some of which contain nothing, while others contain gold, and we know that the latter, however rough and worthless in appearance, can be made most precious — we judge not by mere appearances, but by *capabilities*. If then such test be applied to races esteemed even the lowest, there soon appears the hidden gold of the human soul. There is no race that cannot be appealed to, both by conscience and reason. The negro race, for instance, considered by Darwin and others the nearest link to the brutal tribes, has been, in many parts, influenced speedily by Christianity, and brought soon to a position of intelligence and civilization, in which it may fairly compete for superiority with the peasantry of our own country. I can attest this from personal knowledge — my first active work in life having been to teach negroes, some of them fresh from the barbarism of Africa. There must then be something to appeal to, higher than mere animal existence, something beneath that outer coating of brutality, which can be reached and ennobled by at least one power, that, whatever its source, possesses this undeniable influence. Let these professed philosophers try their experiments with the apes. Let Mr. Darwin establish a society for civilising and educating gorillas, and see what he can make of them. Such facts are not to be ignored. They show that there is in man, even of the lowest type, a principle or power, which makes him capable, however degraded, of rising speedily to a position of humanity and